

LAND TENURE

289

rule to intrusion, so long as sufficient grass and water were available for all.

Of the sentiments of the Hottentots towards their land we have but little information. Mrs. Hoernlé, in one of her recent papers, maintains that even to-day the old tribal land is still closely connected in the minds of the people with their ancestors. The ghosts of the *//naon*, the ancestors, haunt any old locality occupied by the tribe, and anybody visiting such a place must protect himself against them and propitiate them if he is to escape. "Thus, ten years ago," says Mrs. Hoernlé, "I visited, with a native guide, a spot which had long been deserted by the Topnaars. It was a long day's journey up and down great sand dunes, and both I and my guide caught bad colds. The next day my guide's wife came to see me, shaking her head wisely. 'I knew I should find you ill,' she said, 'and I have been scolding my husband, who should have known better. When you got to Wortel you should have gone straight to the water, and put a stripe of wet clay on your legs and on your forehead, and then you should have said:—

Ti //Namon //Huan
/Gaius /khai /aa to ra
ake mutus

My ancestors' territory
Run nicely to meet me
I see you first.

Then all would have been well.' " "The important thing here," continues Mrs. Hoernlé, "is that one begs the goodwill of the spirits, claims relationship with them, and enters once more into possession of the old tribal territory by contact with its waters."

A similar ceremony takes place when a Nama goes visiting relatives in another tribe. The head of the kraal visited must take wet clay and soot from the pot, and put a broad stripe on the visitor's forehead, so that he may be able to "eat nicely and drink nicely". "Here it would seem," remarks Mrs. Hoernlé, "that the stranger is given the protection of the society into which he has entered, and is free from danger that might otherwise beset him in a strange place. The preceding example shows perhaps what the danger is, namely, the hostile */Hai /Nam* [ghosts of dead people], and this example makes a little clearer the nature of the protection sought when one is visiting an old locality of the tribe. One identifies oneself with the place and its spirits, and so gets protection and support instead of hostility."

From the facts just noted, one would almost have expected to find the fear of hostile ancestral spirits acting both as a guarantee of possession to the resident tribe and as a sort of supernatural restraint

233 morning and evening milking. The bigger lambs, weaned by rubbing the udders of the mother with dung, go with the flock, and so do the rams.

231 The goat is nowadays the principal source of milk supply to the poorer Hottentots, and is also the principal slaughter animal. In
262 both respects it has quite superseded the sheep, which is now of little importance in Hottentot life. Its milk is rarely used, while its wool is
[291] valued only in the skin, used largely for making karosses. Its meat, however, is preferred to that of the goat, the fat of the tail being particularly relished.¹ It is interesting to note that the goat is never used in ceremonial meals, if it can possibly be avoided. This in all probability, suggests Mrs. Hoernlé, is due to the fact that it is not one of the original domestic animals of the Hottentots.²

231 The value placed upon their domestic animals by the Hottentots is reflected in the ceremonial life of the people. We have already noted, for example, how in the remarriage ceremonies the bridegroom, after his seclusion, must sprinkle the cattle and sheep with water before he is again allowed to go among them as usual; how menstruating women and others in the condition of /*nau* must abstain from milking, and afterwards be ceremonially reintroduced to it; and how girls passing through the puberty rites are conducted round the kraal in order to touch the male animals and confer potency upon them. In all these and similar rites we see the expression of the belief that the well-being of the stock depends upon healthy conditions being maintained in the community. Any breach with the traditions of the past, any toleration of slackness in carrying out the restrictions established for all contingencies in the life of the people, is bound
[783] to affect the stock adversely. Great care then is taken to keep all pollution from the cattle kraal, and the animals are included in any lustrations or other purification ceremonies that take place. We
• [782] have also noted the use of female cattle and sheep in the important sacramental meals of the people, and there are in addition, as we shall see, certain occasions on which such animals are sacrificed directly to the tribal deities.

231 Both further describes two ceremonies among the Cape Hottentots specially connected with the live-stock.³ The one takes place when
782 the sheep are seized with distemper. As soon as the outbreak is noted, one of the old men is specially selected to slaughter a healthy sheep every day for three days in succession. The meat of this

¹ Schultze, *op. cit.*, 262-4.² "The Conception of *hau*," 73.³ *Op. cit.*, 62-3.

LIVE STOCK

299

animal is eaten by the old men, the young men are given the blood and the entrails, and the women feed upon the broth. After the meal each group apart spends the rest of the day and the following night in singing and dancing. "These are acts of atonement for their offences against *Gounja*, and which they trust will render *Gounja* propitious to them and their cattle." If the distemper ceases after this ceremony, the people become wild with joy, believing that "*Gounja*" is pleased with their offerings. But if it does not immediately cease, they either lay the blame upon the sacrificer or suppose that their offerings were not good enough. Another old man is then selected and the ceremony repeated in the same way, fatter sheep being slaughtered. Or else it is decided that the sheep have caught the disease from some ill quality of the pasture; and if this opinion prevails the settlement is immediately removed elsewhere.

The other ceremony consists in driving the sheep at certain times through the smoke of a fire. Early on the day determined upon, the women milk the cows and bring the milk to the men, who must drink it all. The women themselves may not drink of it, nor even spill any drop, lest the whole procedure prove ineffective. When it has all been consumed, some of the men go to bring the sheep together to the place where the rite is to be performed, while others busy themselves in preparing the fire. This is made in the open, and thickly covered with green branches, so that a dense cloud of smoke is produced. When the sheep then come up, a number of men range themselves closely in a long row on both sides of the fire; and the animals are driven through this lane. As soon as one has been forced through, the rest follow, jumping over the fire and passing through the smoke. Great jubilation is raised when everything has passed off successfully, for it is believed that now all will be well. The explanation Kolb claims to have received was that this custom originated in the fear that predatory animals, especially wild dogs, would come among the flocks and work havoc. To prevent this occurring, said his informant, the sheep are driven through the smoke, for as long as its smell clings to them the dogs will keep away. Long experience had taught the ancestors of the people that this measure effectively protected the sheep, and it was therefore still kept up among them.

This particular ceremony does not appear to have been noted by any other writer, and it is difficult to decide how far Kolb's

231
782

231

'BELIEFS CONCERNING THE DEAD 369

their victims off to the grave, that is, to kill them."¹ And Hahn likewise states that the ghosts are believed to leave their graves on dark nights and come to the kraals. They make a rattling noise as if they were dragging skins over rocks and stones in order to frighten the people. "This kind of spectres go by the special name of /*hausan*. They are very mischievous, and their greatest pleasure is to beat people almost to death."²

Biden and Kling record the same belief in a somewhat different form as it occurs among the disorganized Hottentots of Little Namaqualand south of the Orange River, which at the same time has certain additional points of interest.³ For a few weeks after the death the male relatives of the deceased go to the grave every morning before sunrise, quite naked, and pray to the *thas* (ghost). The idea of visiting the grave in a nude state is that the ghost cannot catch them! They talk to the grave and sprinkle *buchu* leaves on it, and beseech the ghost to do them no harm and to leave them undisturbed at night time. After a month or so they suppose that the ghost has left the grave, and has entered an animal called by them "*thas* jackals".⁴ They say that this animal—"the house of the ghosts of the deceased people"—leaves its shelter at night time only, and glides along the ground like a shadow; no one has ever actually seen it, but it is described as having a very large head. They believe it to be very strong and immortal, and no attempt has ever been made to kill it. It has never been caught, and another belief, distinctly traceable to contact with the early Dutch colonists, says that it can only be killed with a silver bullet. When the animal at night makes a noise, "*tha . . . tha . . . tha . . .*", the people cover themselves with their karosses; and if they happen to be at their evening meal when this noise is heard, each throws some food backwards in order to satisfy the animal, so that no harm may come to them. The cry of this "*thas* jackals" is said to be much louder than that of any other nocturnal animals.

It may be noted in connection with this belief that, according to Opp, the Naman of South-West Africa maintain that a certain little animal, called /*has*, stands in close rapport with certain people. As soon as these people quarrel with anybody, it comes along unseen, and throws dust against the enemy, at the same time crying shrilly *hah-hah-hah*.⁵ This is obviously the animal referred to by Biden and

¹ Loc. cit.² Op. cit., 81.³ Op. cit., 224-5.⁴ The word "jackals" (jackal) is, of course, taken over from the Dutch.⁵ Op. cit., 30.

821 that any change in weather, from calm to storm, from cold to heat,
775 etc., is regarded as sent by the dead. He quotes the case where certain big cirrus clouds which appeared were held to have been sent by a white man who had recently died. He further states that rain, storm, or thick clouds, appearing about a week after a death has taken place, are here and there regarded as a sign that the gall is fleeing from the putrefying body.¹

769 There is some evidence also of worship offered to dead people. The clearest indication of this is seen in a conversation between Hahn and a Nama woman well-known to him. He met her travelling on the outskirts of the Kalahari, and thereupon asked her what she was doing so far away from her home. She replied that her family was in great distress, and therefore she was going to "pray and weep" at the grave of her father, who had died in the hunting fields, and he would give luck to her husband in hunting. "'But your father is dead,' I said, 'how will he help you?' 'Yes, he is dead,' she answered, 'but he only sleeps! We Khoikhoi always, if we are in trouble, go and pray at the graves of our grandparents and ancestors; it is an old custom of ours.'"²

775 This statement, it will be noticed, implies that dead people are not wholly dreaded as ghosts which cause sickness and death; they can also be invoked to help their descendants. There is thus an ambivalent attitude towards them on the part of the living. No definite information, unfortunately, is available as to the relationship between the two aspects of this attitude. It is possible, perhaps, that a distinction is made between the spirit of the deceased on the one hand, and the ghost on the other, the latter being held to arise not from the "soul", as suggested by Oпп, but from the corpse, since it is sometimes described as having the form of something like a skeleton. And in this connection it may be noted that Hahn quotes certain sayings, that "the Stars are the eyes of the deceased", and also that "the Stars are the souls of the deceased", which he regards as indications of belief in a future life. As additional argument he adduces a form of imprecation: "Thou happy one, may misfortune fall on thee, from the star of my grandfather!"³ These beliefs are not mentioned by any other writer on the Hottentots, although something similar to them is found among the Bushmen, but Hahn is on the whole a reliable authority. The sayings he records may

¹ Op. cit., 317.² Op. cit., 85, 109.³ Op. cit., 112-13.

BELIEFS CONCERNING THE DEAD 373

be taken to hint that the dead do not merely become ghosts. The spirit or rather soul of the dead person might then be looked upon as capable of doing good, while the ghost arising from his body is something to be dreaded. But this again is pure conjecture, justified only by the absence of adequate data. As already indicated, the Hottentot beliefs concerning the fate of the dead stand in need of much fuller investigation.

Hahn gives no further information about the nature, occasions, and extent of the worship of the dead. It will be noticed, however, from the conversation recorded by him, that the prayers have to be offered at the graves of the dead. This fact can be linked up with other usages of the Hottentots. Olpp states that when a man passes the grave of an "ancestor", he will place one hand on the nape of his neck, throw a stone or twig on the mound, and offer a prayer for health, many children, and much stock.¹ We have already come across the placing of stones or twigs on the grave as part of the actual burial ceremony; but it has been observed by many writers, from Müller in 1655 right up to the present, that this act is also performed by Hottentots whenever they happen to be passing one of the stone heaps marking a grave.² Olpp, as just shown, says that it is accompanied by prayer. This is not mentioned by some other writers. To take an early account first, Thunberg, who travelled in the eastern districts of the Cape towards the end of the eighteenth century, writes as follows: "By the side of the road I observed a stone heap covered with branches and shrubs, on which each of our Hottentots, in passing by, throw some branches. Asking them for their reason in doing so, they answered that a Hottentot was buried there."³ And Bieden and Kling, writing in 1912, state that: "A peculiarity of the Hottentots in doing homage to their dead is what they call 'heidje eibib'. In the event of a grave being close to a road where the Hottentots continually pass to and fro, the wayfarers throw a stone on the mound when passing by. This is a sign of honour to the deceased, and this duty is strictly observed where there are graves of ancestors of the Hottentots. There is a large 'heidje eibib' at Seygerkraal, near O'okiep [Little Namaqualand]; the Hottentots say that this grave is that of one of their great-grandfathers who originally came from another country."⁴

¹ Op. cit., 29.

² Müller, in *Carolin-Meiburger, Reisen in Süd-Afrika*, I, 19; Gossensack, op. cit., 271.

³ Hahn, op. cit., 21-2 (quoting *Spekman and Lichmann*).

⁴ Quoted by Hahn, op. cit., 41.

⁵ Op. cit., 295.

769 This practice obviously cannot be regarded simply as the addition
 782 of another stone or branch to the mound intended to protect the
 783 corpse or skeleton from wild animals. At first sight it may appear
 to be a protective rite against the ghost hovering over the grave;
 but the praying mentioned by Olpp, as well as the statement made
 by Hahn's informant, that people sometimes go to pray at the graves
 of their ancestors, argue against this view. There is, moreover,
 the fact, recorded by Biden and Kling, that the name "heidje eibib",
 or more correctly *Heini Eibib*, is associated with this practice. This
 is also mentioned by Alexander.¹ "These Namaquas," he says,
 "thought that they came from the East. In the country [Great
 Namaqualand] there is occasionally found (besides the common
 graves covered with a heap of stones) large heaps of stones, on which
 had been thrown a few branches; and if the Namaquas are asked what
 these are, they say that Heide Eibib—their great father—is below the
 heap; they do not know what he is like, or what he does; they only
 imagine that he also came from the East, and had plenty of sheep
 and goats; and when they add a stone or a branch to the heap, they
 mutter, 'Give us plenty of cattle.'"

[773] Now *Heini Eibib* is one of the most prominent figures in the
 religion and mythology of the Hottentots. This practice, therefore,
 is linked up with another aspect of Hottentot religion, the cult of
 hero deities, to which we shall turn shortly. One other point must
 also be noticed, to which we shall have to return. This is the
 distinction made by Alexander between ordinary graves and the large
 mounds specially connected with *Heini Eibib*.

WORSHIP OF THE MOON

178 All the Hottentot tribes have for a considerable time been more
 or less under the influence of missionaries. As a result their traditional
 171 religion has fallen largely, if not completely, into decay, and the
 177 great majority of the people in fact now claim to be Christians. The
 reports available about their religious beliefs and practices at the time
 when they first came in contact with Europeans are very inadequate;
 but even the later writers, although adding considerably to our
 knowledge, have, with the exception of Hahn, made little attempt to
 inquire more systematically into the subject. It is perhaps hardly
 possible, therefore, to arrive at anything like a full conception of the
 original religious cult of the Hottentots.

¹ *Expedition of Discovery into the Interior of Africa*, i, 106.

RELIGION AND MAGIC

*Ede side //kharo //kharine,
 Ahe ino,
 Side //kharo,
 Tati //gwan!*

That we may bless thee,
 Thou Father of our Fathers,
 Thou, our Lord,
 Thou, Tati //Goab!

773 380

796

[782
539]

"All through the day," writes Mrs. Hoernlé, "they would speak thus, and the informants all speak with great conviction when they affirm that soon after the smoke ascends the clouds are seen to form and it is not long before the rain comes. 'In those days the people were happy, the rain used to have its proper time to come and they used to expect it, but now the times come and go yet it doesn't rain.'"

"This rain ceremony," she continues, "seems to me as full of symbolic rites as any I know. Female animals must be used, and those, too, pregnant, the more to typify fertility. Milk is there in abundance, and milk and water stream through the fire, putting it out just as the rain does, and run into the river, symbolizing the running of the rivers after the rains. The smoke ascends to the sky in huge clouds, darkening everything, and so, too, do the rain clouds when they come."¹

A less detailed account of what seems to be the same ceremony is given by Vedder.² "If the rain stayed away for a long time, the people tried to bring it about magically by the following process: A cattle-owner would give a pregnant cow, which had never had a calf before, to be slaughtered. The blood was caught up and the meat cooked in large earthen pots. This being done the owner of the cow would come up to the still blazing fire and pour both the meat-soup and the blood into it in order to extinguish it. Whilst doing this he would pray:—

[782]

*My Tati-//Goan,
 Let the clouds rain,
 So that we can live joyfully;
 Let the field-food grow,
 So that we can find oxen."*

773 These ceremonies and the words of the prayers show clearly that
 776 Tati //Goab must be regarded as the rain god of the Hottentots.
 782 He is also called *ahab*, father, and *//khar*, Lord, as the first prayer shows;
 821 and Hahn further identifies him with *//Nauab*, the thunder-cloud,
 and with *//Gurab*, the thunderer, one of the names of *//Nauab*.
 Graevenbroeck and Valentijn also quote both names for the same
 god, *Thikwe* (*Tati //Goab*) and *Kharwe* (*//Gurab*).³ The
 cloud *//Nauab* is often addressed in prayer, "O cloud, our Lord,

¹ "Hottentot Rain Ceremony," 4.

² "The Nama," 131.

³ Hahn, op. cit., 130; Graevenbroeck, op. cit., 349; Valentijn, op. cit., 109, 134, quoted by Hahn, op. cit., 34.

SUPERNATURAL BEINGS

381 773

let rain"; while "if a heavy thunderstorm is approaching, and the country is resounding from the roaring of the thunder, and the lightnings disperse the darkness", the people assemble for a /gei, a religious dance, and, while dancing, sing the following^a :—

Korus in /Guru

/Hammam!

/Guri-khi, /Gurus!

/Ous gurus,

/Haiti t'am o-kk-omut;

/Ousuru

/Ousuru

/Gurus!

/Haiti t'am o-kk-omut;

The Hymn of the Thunder

Son of the Thundercloud!

Thou leave, loud-speaking /Guru!

Talk softly, please,

For I have no guilt;

Let me alone! (Forgive me!)

For I have become quite weak.

Thou, O /Guru!

Son of the Thundercloud!

[539]

This may be compared with a statement made by Valentijn, who touched at the Cape in 1703. He speaks of the "Supreme Ruler" *Khouren* (i.e. /Guru, the thunder) and of the "Great Chief" or "God" *Thakwa* or *Thik-gus* (i.e. *Tasi* //Gosh), "who dwells on high, and to whom they showed respect, especially during great storms of thunder and lightning . . . saying, if it thunders, the Great Chief is angry with us."^a Almost verbally the same was said to Hahn by an old Nama man: "The people say, if it is thundering, the Lord [/Kush, i.e. *Tasi* //Gosh] is speaking; he is scolding them."^b

Another quotation throws further light upon the conception of *Tasi* //Gosh. Alexander states that the Hottentots of the Kuiseb River in South-West Africa had to make an offering to *Tusi* before they could drink water with safety.^c Alexander calls the man of whom he speaks a Bushman, but his name shows that he was a Nama. "Numsep, the Bushman guide, came to me labouring under an attack of dysentery, and said that he was about to die! I asked him what had occasioned the disease, and he said that it was from having dug for water at a place called Kuisib, in the bed of the Kuisib River, without first having made an offering, and that therefore he was sure to die unless I could help him. I asked him, what he meant by saying that he had made no offering at Kuisib. 'Before any Bushman,' said Numsep, 'digs for water at Kuisib he must lay down a piece of fish, seeds of the Nama, or an arrow, or anything else he may have about him and can spare as an offering to Toosip, the old man of the water.' I asked Numsep if he had ever seen Toosip. 'No, I have never seen him, nor has anyone else that I know of, but we believe that he is a great Redman^d with white hair, and who can do

^a Hahn, op. cit., 109-30.^b Ibid., 33-40.^c Loc. cit.^d Op. cit., 33-40.^e Description of Dysentery from the Interior of Africa, 2, 129.

^f "Redman," (*see* *ibid.*), is another name used for themselves by the Nama, in distinction to the negroes, whom they call *see-khite*, "black man," and the Europeans or "white man" *see-khite*.

773
776
821753
776
782

382

RELIGION AND MAGIC

753 us good and harm. He has neither bow nor assegai nor has he a wife.
 776 "Do you say anything to him when you put down your offering at
 782 the water place?" "We say, Oh! great Father, son of a Bushman,
 give me food; give me the flesh of a rhinoceros, of the gemsbok,
 of the zebra, or what I require to have! But I was in such a hurry
 to drink this morning that I scratched away the sand above the water,
 and took no notice of Toosip; and he was so angry that if you
 had not helped me I must have died."

773 Mrs. Hoerslé comments upon this: "Nowadays the natives do
 776 not know anything of Tusip, but Tup is the rain and Tu /oap is the
 821 rain wind, so that we have here at any rate the rain, or water-giver."¹
 But in the seventies of last century, Hahn was one day in the company
 of an old Topnaar man when very heavy thunder clouds were towering
 above the horizon. "We both looked with great enjoyment towards
 the clouds, calculating that in a few hours' time the whole country
 ought to swim in water. 'Ah,' he said, 'there comes Tsui //Goab
 in his old manner, as he used to do in the times of my grandfathers.
 You will see to-day rain, and very soon the country will be covered
 by Tusib!' I asked him what he meant by Tusib. He answered,
 'When the first green grass and herbs come after the rain, and in the
 morning you see that green shining colour spread over the country,
 we say: *Tusib ke /huka ra /gu*, Tusib covers the earth.'" *Tusib*,
 Hahn says elsewhere, is also a local name for *Tsui //Goab*, or, better,
 /*Nausib*. "*Tu* means to rain. *Tusib*, therefore, the Rain-giver,
 or the one who looks like rain, who comes from the rain—that is,
 the one who spreads the green shining colour over the earth."

821 *Tsui //Goab*, it is now evident, must be regarded as the personifica-
 776 tion of the natural forces producing rain. In a country like South
 773 Africa, where water is in places exceedingly scarce, it is not surprising
 776 that special importance should be attached to it by the natives, who
 depend upon its natural supply for the well-being both of themselves
 and of their herds. The annual rain ceremony, the most important
 religious ceremony of the Hottentots, aims directly at providing an
 adequate supply of water for the life of the tribe; but even when
 water is available it plays a large part, as we have seen, in their
 ceremonial practices.

823 Whilst in the normal routine life of the people it is used with
 751 impunity, and indeed with little regard or ceremony, it acquires on
 784 critical occasions a twofold significance. It becomes, on the one hand,

¹ "Social Value of Water among the Nama," 121.

² Op. cit., 44, 159.

773 from the roots *hei*, tree, and *ei*, face, likeness, appearance, arriving thus at the meaning "the One who has the appearance of a tree". In support of this he notes that another and shorter name of *Heitsi Eibib* is *Heigeib*, Great Tree, from *hei*, tree, and *gei*, big.¹

Heitsi Eibib is said to have been a great and celebrated magician among the Hottentots in prehistoric times, who did miraculous things. The Naman all describe him as their great-grandfather, and as a powerful rich chief. He lived originally in the east, and had plenty of cattle and sheep. He conquered and annihilated all the enemies who killed his people; he was clever and wise, and could foretell what was going to happen in the future. He was born, according to one tale, of a young girl who had chewed a kind of grass and swallowed the juice, thereby becoming pregnant. The boy was as remarkable as his birth. He committed incest with his mother; he fought and killed various evil monsters; he conquered great lions, and put enmity between the lion's seed and mankind. He could change himself into many different forms, and was able to go through [825] mountains and rivers when pursued. He cursed the lion, the hare, and the vulture, and to his commands are ascribed the habits of these creatures, as well as certain human observances. He died in many places, was buried, and always came to life again; and another legend represents him as being reborn as a young bull from a cow impregnated by eating grass.²

773 His "graves" are found all over the country, in the Cape Colony
778 as well as in South-West Africa, generally in narrow mountain passes on both sides of the road. Natives passing these graves, which consist of great heaps of stones piled up high, throw pieces of their clothing, or skins, or dung of the zebra, or twigs of shrubs and branches of trees, as well as stones, on the heap.³ This they do, says Hahn, to be successful on their way; and they generally, if hunting, mutter the following prayer:—

[782]
O Heitsi Eibib,
Thou, our Grandfather,
Let me be lucky,
Give me game,
Let me find honey and rosin,
That I may bless thee again,
Art thou not our Great-grandfather?
Thou Heitsi Eibib!

¹ Op. cit., 131-2.

² Black, *Reynard the Fox in S. Africa*, 71-82; Kleinschmidt, in Meier: "Die Namen Reinerischen über D.S.W.A.," 1911, 213; Hahn, op. cit., 64-73; Meinhof, *Lehrbuch der Nama Sprache*, 171-7 (Nama text); Vossler, "The Nama," 131-2.

³ Liebenstein, *Reisen im südlichen Afrika*, I, 349; Alexander, op. cit., I, 187; Black, op. cit., 76; Kleinschmidt, loc. cit.; Hahn, op. cit., 69, 134.

797 strange clicks and other sounds were mostly by means of the
776 letters of the Latin alphabet without the aid of new signs.
One who knows the Nama language is still able to find his way in spite of the fact that their way of writing now bears the character of the Dutch, then the French and again the German spelling.

797 2. Dango or Damoh is evidently an attempt to spell the
776 word //Gauab. //Gauab still represents an evil spirit
177 amongst the Nama to-day. This name is used for "devil"
171 in the Christian literature of the Nama. But it is not impossible that this name could have been the name of their God, as the Bergdama, who adopted the Hottentot language when they were their servants, still call the Supreme Being //Gamab, and the Bushmen of the Saan tribe who stand in close relation to the Hottentots, as far as physical structure and language are concerned, call God //Gaunab. It might be due to the influence of Christian ideas that the heathen god of the Hottentots was re-named "devil," which is quite in line with the missionary and generally Christian views of the time. But Khouron seems to be an attempt to write the Nama word //Khub in French spelling. This word means "Master" in its broadest sense, and it is still the common custom to call God by this name.

773 Tiqua, Tuqua, Tui-Lqua, Cukoab, etc., is nothing else but
776 Tsui-//Goab, which to-day is still much used and well-known in exclamations and oaths. This word must be translated by "wounded knee," and reminds us of an old tribal hero, known by many African tribes, who was wounded in his knee in a struggle against an enemy. Huma evidently means the cloudless sky and Summa or Somsoma will then be the Shadow which they still fear to this day.

3. Out of this confusion of old reports the name Tsui-//Goab=wounded knee, needs special mentioning. Myth has made this tribal hero a god, probably attributing to him the qualities of //Gamab=the devil. He is ubiquitous and they take oaths by him, thereby signifying that they regard him as a moral being which averts evil; health and recovery of health are due to him, and when taken by sudden surprise they are accustomed to use his name in the form of the exclamation "Tsui-//Goatse!". Amongst the Koranna the tradition still is that Tsui-//Goab has been a renowned chief of their tribe.

On certain occasions Tsui-//Goab is worshipped openly. The prayers to him point out plainly that he is regarded as the God of the rain-giving clouds and of the food-producing fields.

789 If the rain stayed away for a long time they tried to bring
782 it about magically by the following process. A cattle-owner would give a pregnant cow, which had never had a calf before, to be slaughtered. The blood was caught up and the meat cooked in large earthen pots. This being done the

owner of the cow would come up to the still blazing fire and ⁷⁸⁹
pour both the meat-soup and the blood into it in order to ⁷⁸²
extinguish it. Whilst doing this he would pray:—

My Tsui-//Goatse,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find onions.

A long prayer which was said at similar occasions or was
sung at their dances has been preserved by Th. Hahn and
has the following wording more or less:—

Oh, Tsui-//Goab,
Thou, father of our fathers,
Thou, our father,
Let the clouds rain
That the herds may thrive,
That we may also thrive.
We have become so weak—
Weak from much of thirst,
Weak from much of hunger.
Let us roast field-food.
Thou are, aye, our father;
Our fathers' father;
Tsui-//Goab is they name.
That we may thank thee,
To thee our offers bring,
To thee, father of our fathers,
To thee, the most high,
To thee, oh Tsui-//Goab, thou.

It must be added that these same prayers, with almost the
same wording without naming Tsui-//Goab are used by the ^[71]
Bergdama, when they pray to their father, as well as by the
Bushmen of the Hei-//om tribe when approaching their god
//Gauhab. This new hypothesis that Tsui-//Goab was
originally not a divine being but has only become so later, ⁷⁷⁶
the qualities of //Gauhab having been attributed to him, who
was afterwards regarded as the devil by them, seems to be
noteworthy. It would, however, be very difficult to prove
this as more than a mere probability.

4. Though the figure of Tsui-//Goab is endowed with a ⁷⁷³
certain amount of sublimity and solemnity in the conscious-
ness of the Nama, the same cannot be said of another famous
mythical being called Heiseb.

Heiseb is said to have been an exceedingly clever Nama in ⁷⁷³
a prehistoric time, who did miraculous things. He could ⁷⁷⁸
change himself into different forms and was able to go through
mountains when pursued, etc. Above all, he died more than ^[75]
once and, according to Nama belief, was resurrected. Various

773 graves of his are to be found in the Cape Colony as well as
 778 in Nama- and Hereroland. He who passes these graves, consisting of stones piled up along old native paths, must lay a stone, a twig or something to this description on the grave in salutation to him, lest he meet with an accident on his way. I was interested to know whether there were really human remains under these often stately monuments of piled up stones. Indeed, I was told that nothing of the kind was to be found under these heaps of stone, as Heiseb was resurrected; but I did not believe these sayings. I, however, found that the earth under these sepulchral monuments was indeed empty. This curious incident instigated me to investigate this matter further as such heaps of stone, worshipped by all natives, are found in all parts of South West and what, is more, their worship was even known at the Cape according to old reports. My study of the Bushmen probably brought me on the right track and the customs of the Ovambo indicate similar phenomena. Up to this day the Ovambo pile up the hard fruit of a certain tree on the boundaries of the territory they lay claim to, to serve as beacons which are respected everywhere.

773 Among the Tjimba I found that they demark their pastures
 778 at certain points of the boundary with heaps of stones. Un-
 621 less all the information is fallacious, the Bushmen, who were the only inhabitants of South West in olden times, also knew this custom. They erected stone beacons at those places where strangers used to cross their tribal boundaries on foot, i.e., where there were old paths. The implication of this for the strange hunter and gleaner was that all their activities within these boundaries would be regarded as robbery. It is not improbable that both the Ovambo and the Tjimba of the Kaokoveld took over this way of demarking their tribal boundaries from the Bushmen.

Afterwards when the Bushmen had to evacuate their country for the new immigrants, the Hottentots, Bergdama, Herero, etc., these boundary-marks appeared to them as graves, which were revered as the graves of their own ancestors by piling stones on them.

The myth now included these imposing tokens of love and called them Heitsai-eibeb, i.e., place, where Heiseb lingers.

773 6. The moon plays a very great rôle in the Nama mythology.
 821 It was she who brought death to humanity by means of a wrong message. Up to then humanity had been immortal, but her words: "As I die and live again—new moon and waxing moon—so will ye also die and live again," were conveyed in a contrary sense by the hare. They expect the same things from the moon that they obtain by entreating Trui-
 7821/Goab. Prayers were also sent up to her at the occasions
 535 of their moonlight dances. Similar dances of a religious
 178 character were also organised in the beginning of Spring when the Pleiades appeared. Now-a-days the prayers have

been done away with, the worship has ceased but the moon-⁷⁸²
light dances are still in vogue and are still regularly got up ⁵³⁵
here and there. ¹⁷⁸

The majority of the Nama have become Christians, taking a pride in being called Christians, more or less. Heathenism has been cast into oblivion to such an extent that the investigator can hardly expect any results from his researches even among the old heathens still left in out of the way places.

VI. WITCHCRAFT AND SUPERSTITION.

1. As is the case in all other religions, so also in the Nama ⁷⁷¹
religion does the worship go hand in hand with partly stable, partly ever-changing superstitious beliefs and customs. The skilled eye of the investigator will be able to discriminate between the two, and know how to keep these domains of religion and of superstition distinctly apart. In spite of the fact that these two are so closely related in the consciousness of the tribe, that the one always contains the other, yet the characteristic feature that a tribe forgets its religion and exchanges it for another, much more easily than it gives up its superstitions, will not go by unobserved. For this reason it is not to be wondered at that the reports about the hereditary religion of the Nama are very sparse and difficult to understand, whereas the superstitions can easily be investigated and related and that witchcraft is still in force, being indulged in secretly, reservedly, avoiding all publicity in one place or unashamedly and publicly in another, according to circumstances. ^[754]

2. The Nama belief in immortality is hardly stronger than ⁷⁷⁵
their fear of ghosts. Everywhere they relate of departed souls of olden as well as modern times, which have reappeared in some form or another.

No wonder that the heathens never laid out graves ⁷⁶⁴
jointly, but buried their dead somewhere in a solitary place ⁷⁷⁵
and secured the grave with heavy stones. This does not only happen because they want to protect the corpse against being damaged by the animals of the desert, but actually also in order to prohibit them from rising up again.

Heiseb, who has already been mentioned, for this reason entreated his subjects to cover him up with "soft stones," when he died, as he had the intention of rising from the grave and would be impeded by "hard stones."

They regard many symptoms on the body of a dying per- ⁷⁶³
son, or on the bodies of relatives, and above all, strange ways of behaviour among animals, as precursors of death.

3. He who treads on a grave, passes one unmindfully, or ⁷⁶⁹
points at a grave with his finger has disturbed the rest of ⁷⁸⁷
the dead and must expect his revenge. When the corpse of ⁷⁶¹
an acquaintance or a relative appears to one in a dream, he

769 has to exert himself to ward off approaching death by means of
 787 circumstantial ceremonies. Having performed these cere-
 761 monies secretly, only after a year may he relate this dream, as
 by then the time for its realisation will have expired, failing
 [682] which he will be regarded as a murderer should the person
 die within that year and be treated accordingly. When the
 sheep get lost in the pastures, they know how to find them
 by lighting a certain root at the gate of the kraal, the flames
 showing the direction in which the sheep should be sought.
 761 He, who heedlessly stands in the shade of a bush called "the
 • 782 little heart-tree" is endangered by death until he has atoned
 for his disrespectful behaviour by burying a piece of cloth
 from his own dress, at the root of the tree.

791 4. It is clear that in these circumstances wizards and
 sooth-sayers would enjoy great personal attention, find favour
 and acquire riches especially in hard times; and up to the
 present time all sorts of wizards, who pretend to be able to
 ward off death and to cure animals by means of mysterious
 remedies, are still active among the Nama; they very seldom
 avail themselves of effective medicinal roots and shrubs for
 they have a very scanty knowledge of the medicinal plants
 of Namaland. The more mysterious is the hocus-pocus in
 which he wraps his unintelligible doings, the greater the
 wizard and the more firmly do they expect the wonderful
 effects! There is a definite way of practising witchcraft to
 reveal that which is still hidden in the dim future or is
 wrapt in the veil of the past; but it seldom happens that one
 comes on the track of old, original customs. What has been
 heard or seen among the Bushmen, Orambo and also among
 the Malays and Mahomedans of the Cape Colony, is being
 practised and has its believers.

751 The wearing of various kinds of talismans is by no means
 uncommon, but one very seldom gets the impression that they
 are in any way connected with ancient beliefs or superstitions.

Fangs, beads, pieces of scaly skin, roots, fruits, etc., are
 regarded by them as serving to ward off diseases, to maintain
 health or to deliver them from evil. As a rule these things
 are worn at the breast on a thin leather strap; very often
 they are tied on painful parts of the body and are then simply
 called "Medicine."

751 When circumstances demand it they prepare these amu-
 439 lets themselves, but they have so little confidence in their
 own art that they would rather purchase them from the
 Orambo, Herero, Bergdama and especially from the Bushmen.

VII. MANNERS AND CUSTOMS.

584 1. A matrimonial engagement may take place in two ways.
 The parents of the young man either look for a suitable girl,
 get her parents' consent, have long and by no means enjoy-
 able negotiations with relatives, decide upon the date for the

823

271

• 782

Sir James Alexander! tells us that the Hottentots of the Kuisib river had to make an offering to Tusib before they could drink water with safety. Alexander calls the man of whom he speaks a Bushman, but his name shows that he was a Nama. "Numeep, the Bushman guide, came to me labouring under an attack of dysentery and he said that he was about to die! I asked him what had occasioned the disease; and he said it was from having dug for water at the place called Kuisib, in the bed of the Kuisib river, without first having made an offering, and that therefore he was sure to die unless I could help him. I asked him what he meant by saying he had made no offering at Kuisib. 'Before any Bushman,' said Numeep, 'digs for water at Kuisib he must lay down a piece of flesh, seeds of the Naras, or an arrow, or anything else he may have about him and can spare as an offering to Toosip, the old man of the water.' I asked Numeep if he had ever seen Toosip. 'No, I have never seen him, nor has anyone else that I know of, but we believe that he is a great Redman with white hair, and who can do us good and harm. He has neither bow nor assegai nor has he a wife.' 'Do you say anything to him when you put down your offering at the waterplace?' 'We say, Oh! great father, son of a Bushman, give me food; give me the flesh of the rhinoceros, of the gemsbok, of the zebra, or what I require to have! But I was in such a hurry to drink this morning that I scratched away the sand above the water and took no notice of Toosip; and he was so angry, that if you had not helped me I must have died!'

823

751

Nowadays the natives do not know anything of Tusip, but Tup is the rain and Tu !Oap is the rain wind, so that we have here at any rate the rain, or water-giver. I have not found anything quite similar to this among the present-day natives, but we shall see below that water is dangerous, causing sickness, if not death, unless treated in the proper way, just as in this case.

The last instance I have found in the literature is the following. Hahn* says: "If a Khoikhoi go out hunting, his wife must go to the water and commence throwing it about the ground. If she is tired her servant must continue pouring water about. If this be neglected, her husband will not be successful."

Turning now to the second set of examples, we shall see that persons removed from their regular life in the community are in great danger from water.

571

561

In normal Nama society each person belongs to a definite stratum, as it were, and in each stratum the members have definite duties, know exactly their place in the whole and the correct manner of behaving, both towards the mates in their own stratum, and to those either above or below it. There are, first, the children, divided up into groups of mates, with about

† *An Expedition of Discovery into the Interior of Africa, 1835-7*, Vol. II, p. 125.

* *Tzuni* // *Goem*, p. 77.

823 Sir James Alexander[†] tells us that the Hottentots of the
 271 Kuisib river had to make an offering to Tusib before they could
 712 drink water with safety. Alexander calls the man of whom he
 speaks a Bushman, but his name shows that he was a Nama.
 Numeep, the Bushman guide, came to me labouring under
 an attack of dysentery and he said that he was about to die! I
 asked him what had occasioned the disease; and he said it was
 from having dug for water at the place called Kuisib, in the
 bed of the Kuisib river, without first having made an offering,
 and that therefore he was sure to die unless I could help him.
 I asked him what he meant by saying he had made no offering
 at Kuisib. 'Before any Bushman,' said Numeep, 'digs for
 water at Kuisib he must lay down a piece of flesh, seeds of the
 Naras, or an arrow, or anything else he may have about him
 and can spare as an offering to Toosip, the old man of the water.'
 I asked Numeep if he had ever seen Toosip. 'No, I have never
 seen him, nor has anyone else that I know of, but we believe
 that he is a great Redman with white hair, and who can do us
 good and harm. He has neither bow nor assegai nor has he a
 wife.' 'Do you say anything to him when you put down your
 offering at the waterplace?' 'We say, Oh! great father, son
 of a Bushman, give me food; give me the flesh of the rhinoceros,
 of the gemsbok, of the zebra, or what I require to have! But
 I was in such a hurry to drink this morning that I scratched
 away the sand above the water and took no notice of Toosip; and
 he was so angry, that if you had not helped me I must have
 died!'

823 Nowadays the natives do not know anything of Tusip, but
 751 Tup is the rain and Tu !Oap is the rain wind, so that we have
 here at any rate the rain, or water-giver. I have not found any-
 thing quite similar to this among the present-day natives, but
 we shall see below that water is dangerous, causing sickness, if
 not death, unless treated in the proper way, just as in this case.

The last instance I have found in the literature is the follow-
 ing. Halin* says: "If a Khoikhoi go out hunting, his wife
 must go to the water and commence throwing it about the
 ground. If she is tired her servant must continue pouring water
 about. If this be neglected, her husband will not be successful."

Turning now to the second set of examples, we shall see
 that persons removed from their regular life in the community
 are in great danger from water.

571 In normal Nama society each person belongs to a definite
 561 stratum, as it were, and in each stratum the members have
 definite duties, know exactly their place in the whole and the
 correct manner of behaving, both towards the mates in their
 own stratum, and to those either above or below it. There are,
 first, the children, divided up into groups of mates, with about

† *An Expedition of Discovery into the Interior of Africa, 1836-7, Vol. II,*
 p. 135.

* *Tevai //Gom. p. 77.*

133 There is a river a day's journey from the Cape, fed by many streams, which with a gentle motion pours its waters into the ocean near Saldanha Bay.²³⁾ Several times in crossing this I have caught the smell of sulphur. It was like the smell I remember encountering in the year 1673 in Latium in the open country, when I was on my way from Etruria, on the right of the Via Flaminia not far from Civita Vecchia. After my departure from the city, I hear, this region was shaken by an earthquake and almost overthrown. May the Gods avert the omen, and falsify my fears, so that no similar disaster may at any time fall suddenly upon these heedless, unprepared colonists, and that we may not see here a second Aetna, or some Vesuvius to rival its fires, bursting forth in a moment. Though assuredly my own experience of the preludes to such disasters makes it clear that a deadly prodigy like this portends no good. Oh, that I may be a false prophet of evil, and that the Gods above may bring it about that by timely expiations, humble purification, and acts of propitiation we may experience an averting Jove who will lay aside his angry but not inexorable bolts! Pardon the digression.

778 A certain Dutchman whose word I can trust assures me
● 782 that he has never passed a certain rock a mile or two distant from his farm, without observing the natives who accompany him pluck a branch from some shrub or tree hard by and strew it upon the ground as a sacred offering.²⁴⁾ Being asked the reason for this act they replied, without further explanation, that it was the custom of their ancestors from of old and long in use among them, and that they took it very ill that our countrymen should foully insult their worship by disburdening their bowels in this sacred spot.

One or two natives have told me in addition that at annual gatherings at a fixed place and date under a shady rock they offer tribute of sacrifice as if to an oracle. But on this point I shall speak more at large below.

562 Their women, who are wonderfully complaisant, and no
[82] less chaste, they abuse like cattle or slaves, making them bear loads upon their backs, and they keep them under a harsh and rigid discipline. From ankle to knee their legs are bound with a close series of loops and thongs,

²³⁾ Probably the Berg R.

²⁴⁾ A similar usage was noted as far back as 1655 by Corporal Willem Muller (see above, p. 77). The "rock" to which G. refers was probably one of the "graves" of Heital Eibuh, one of the outstanding figures in Hottentot mythology and belief. Cf. above, "General Introduction," p. xiii, and Schapera, *op cit.*, 353 ff.

DDO Quandoque puerpera tribus quatuorve liberis jam praemortuis, orbitatem metuens, vitam superstiti infanti, ab averruncis diis deprecatura, per foramen in tugurioli tecto factum, desuper in humi jacentem nudum filiolum lympham olla ex proximo fonte, aut torrente haustam effundit, mox medilis mapalibus sedens, gnatum corpori applicat, eumque tanquam tum demum in lucem editum, suaviatur; hinc utriusque manus auriculari digito articulum deprecaneo sacrificio sibi abscindit, eosque inibi in terram defodit; ultimum hospites lautè prorsusque prolixè accipiuntur, sibi liberaliter oblectant, saltatorio magistro papà, omnibus in rebus, ut fere passim assolet, praesultante.

Procus ardentem castumque suum amasiae testaturus amorem, illius sinistram malam duobus suis dextrae digitis, pollice et indice, feni tactu comprimit, eosque osculatur. Pariter quidam trimulus Afer stipem à me petens, impetratam continuo matri, gaudjo exiliens porrigit, quae sinistram eam avidè arripiens, primotibus duobus dextrae digitis laevam pusionis bucculam attingit, eosque lablis suis admotos, laeta me coram suaviata. Hinc una alterave ovicula, et ubi sponsi opes tantas expensas patiuntur, etiam bos harioli, fatidici aut magi manibus cadit; interim nova nupta alicui spinturnicio aut antistitae scientia moribusque caeteris conspectiori, venerilis tyrociniis, Junonisque officiis imbuenda traditur. Haec eam quibus artibus sponsum demulceat, quomodo marito blandiatur, palpumque obtrudat, quibusque mysticis conjugalia sacra constant, edocet; demum ei pedes felle caesae bestiae umbratica inungit, ejus folliculum tecto, sub quo haec sacra peraguntur, imponens: quo facto sacerdos, haruspex aut Flamen nudos neogamos, verendis dumtaxat tectis, à vertice summo ad imum calcem, pinguedine bestiae liquefacta et igne temperata, eorundemque vestes unctor

²¹⁾ I cannot decide whether G. is here referring to the Hottentots or the AmaXhosa; I have not come across any other mention of the rite he describes.

²²⁾ The following description apparently applies to the Hottentots only. It is one of the fullest of the earlier accounts

10: Grevenbroek F-5 (ca. 1694) 1933

FX13 Hottentot FX13

Cape Hottentot

South Nguni FX17

AN ACCOUNT OF THE HOTTENTOTS

201

Sometimes a young mother who has already lost three or four children, and is afraid of being left quite childless, resorts to the following practice to secure the life of a surviving child from the protecting deities. Through a hole in the roof of the hut she pours water fetched in a pitcher from the neighbouring spring or river down onto her little son as he lies naked on the ground; then sitting in the middle of the hut she holds her child close to her body and kisses him as if he had just been born;²¹⁾ next she cuts off a joint from the little finger of each hand as a sacrifice of propitiation, and buries them there in the earth; finally guests are received in a luxurious and abundant style, and enjoy themselves lavishly, with a priestly dancing master, according to their almost universal habit, leading the way in everything.

S
H
751
782

S
H
[304]

The bridegroom, wishing to prove his burning and chaste passion for his beloved, gently pinches her left cheek with the thumb and forefinger of his right hand, and then kisses these two fingers. I observed a similar action, when a native child of three years of age begged a copper of me, and forthwith, jumping with joy, gave it to his mother; for she eagerly snatched the coin with her left hand, but with the first two fingers of her right hand she touched the left cheek of the little lad, then put the fingers to her lips and fondly kissed them in my presence.

S
H
201

After the wedding²²⁾ a sheep or two, or, if the resources of the bridegroom will stand so great an expense, even an ox, is sacrificed by the hands of soothsayer, prophet or wizard; meantime the new bride is handed over to some ugly and experienced old crone, respected above the rest for learning and character, to be instructed in the ABC of love and the duties of maternity. From her she learns by what arts to allure her lord, to win upon her husband, and to soothe him down, and in what mysteries the marriage rites consist. Then within the shelter of the house she anoints the bride's feet with the gall of a slaughtered animal, placing the skin of the animal upon the roof under which these rites are performed. When this has been done, a priest, diviner, or flamen assumes the office of anointer and smears the newly-wedded pair, now naked except for their privates, from the crown of the head to the soles of the feet with animal fat warmed and melted in the heat of the fire. Their garments are smeared in the same way. Then he sprinkles the skin of

H
585
H
[864]

and from such other evidence as is available appears to be substantially correct. Cf. the discussion of Hottentot marriage ceremonies in Schapera, *op. cit.*, 344 ff.

H
585

10: Grevenbroek F-5 (ca. 1694) 1933

FX13 Hottentot FX13

Cape Hottentot

South Nguni FX17

AN ACCOUNT OF THE HOTTENTOTS

211

It is very probable that it is from their own ancestors the native priests learned the practice of slaughtering victims large and small in the case of sickness, marriage, and the ratifying of treaties.

It is difficult to say, and they themselves do not know, whence they got the custom of celebrating merrily under the full moon feasts of ablution, purification, purgation, betrothal, and others, and of varying these jollifications and the licensed holidays and sports of marriage festivals with regular funereal dirges of mourning women and banquets for the dead, and of performing various rites and covenants.

An opinion that obtains among our Africans,⁽¹⁾ a superstitious belief which infects the race, is that nobody departs this life by disease, by destiny, by a natural death, but they believe that all are taken off by poison, except those who fall at the hands of the enemy, or are torn by wild beasts, or bitten by snakes, or stung by some other poisonous animal. Consequently when someone dies after an illness it often happens, among those who live near Natal, that they consult a soothsayer (more properly a false-sayer) and ask him who removed the dead man from among them by poison. The witchdoctor then denounces somebody, just as it comes into his head, at the bidding of hope, annoyance, anger or jealousy. Whoever this Calchas accuses on a false charge of an imaginary crime, be he father, son, brother or other near relative, friend or neighbour of the deceased, him straightway, never doubting the witchdoctor's word, without examining into the case or making any further enquiry, unheard, undefended, they hale away to punishment, and, prolonging his torture, naked, on his back in the public road, with his hands and feet bound and buried in the earth, they expose him to the rays of the sun, to the chill of night, to the mockery and insults of spectators and passers-by, till he be worn out by them, and sometimes upon his belly they put a nest of red ants, which gnaw the flesh of the living man, when, after innumerable tortures he dies in hideous agony. *Tantum religio potuit suadere malorum!*

⁽¹⁾ This description of witchcraft and its punishment is again taken almost verbatim from the accounts given by the "Stavenisse" crew of the *Amakhoan* (cf. Molsbergen, *op. cit.*, iii, 63). Condensed as it is even in the original, the description is on the whole very accurate. Soga (*op. cit.*, 180) describes a form of punishment of sorcerers identical with that mentioned in the text, and gives additional details (omitted by G.) which are also mentioned in the "Stavenisse" accounts.

H.
782

H
821
796

S
761
791
754
683

10: Grevenbroek F-5 (ca. 1694) 1933

FX13 Hottentot FX13

Cape Hottentot

AN ACCOUNT OF THE HOTTENTOTS

241

Epidemic diseases which attack the natives on this side of the mountains from time to time are sore eyes, colds and catarrh, and perhaps some others unknown to me.¹⁾ A loathly impetigo and venereal disease have, I am afraid, been caught from us.

164

Again and again I have endeavoured to persuade them to make bedsteads for themselves with oak legs, to cover the frame with thongs for a support, and to lay skins thereon, in order to preserve or restore their health. But my advice was given to deaf ears. They see and approve the better course but follow the worse. So huge a task is it to wrench the sons of earth from ingrained error or evil custom, even if they be ruinous and recognized as such.

000

When a soothsayer or priest is about to make a sacrifice he first whets the knife; he then places the cow with its feet tied and its head to the North three or four paces from the door of the hut in which the sick man lies, and gives it a light blow with his fist on the left side. It falls to the right on to green branches lying ready for it; and forthwith he cuts away with his right hand from near the navel a piece of skin the size of his palm, as much as he can hold in his left hand; then he immediately binds this on the right wrist of the patient.²⁾ His next business is to skin the animal alive. I have heard a disembowelled cow lowing, and have seen the Hottentots eating the badly roasted side of another cow in the same condition and still alive. After this he washes the face of the sick man in a little blood which he catches in a pot, or dish, or tortoise shell; and making libation of the gall of the victim, he puts the gall-bladder on the roof of the sick man's house.

782

757

231

The sacrificial implements of our natives, and their methods, offered directly to my gaze, roused in me a far more lively interest than anything I have ever learned of the sacrificial rites of the Ancients by examining what has been cut or embossed on stone or bronze, or painted in pictures, tapestries, carpets, parchments, rolls or books.

000

described in the journal of v. d. Stel's trip to Namaqualand. "First they laid it on its back and one cut open its belly while it still lived, thrust in his hand and drew out the entrails, the sheep being still alive. Then the skin was clumsily torn from one side, the flesh severed from the shoulder blade, the ribs roughly broken off one side and stripped of flesh one by one, the same process being then repeated on the other side. The reason why they do not cut the throats of the animals they slaughter is to keep the blood, which they collect and boil by itself and then eat" (Waterhouse, op. cit., 134).

231

[262]
[252]

10: Grevenbroek F-5 (ca. 1694) 1933

FX13 Hottentot FX13

Cape Hottentot

NAMA

AN ACCOUNT OF THE HOTTENTOTS

245

Angry humours, inflations, inflammations, tumours and other swellings they treat by sucking with their mouths as successfully as our physicians by cupping.⁴⁴) I am informed by the parents that a European girl scarcely ten years old was treated in this way by a native woman who managed to suck from the pudenda a stone the size of a bean.

When a convalescent has been strengthened by wholesome broths and medicines, the priest or soothsayer shaves all his hair off with a razor. Then he rubs him from the tips of his toes to the hair on his head with green leaves, like our willows, but smaller, and with a smell like apple-skin. After that he washes him in warm water, and, finally, when the cure is complete, in cold. Furthermore a sacrifice for health is made with a sheep or two, and if the restored invalid is sufficiently rich in cattle, the victim may be an ox or other plough-animal or draught-animal. The priest smears the man with the fat of the victim and sprinkles him with bochu powder; next the entrails of the animal are plaited and hung round his neck like an amulet; then his blanket is anointed with fat and sprinkled with bochu, and at last he is let go, well and whole, to banquet with his fellows. The doctor's reward is to be welcomed among his friends at a feast of thanksgiving for his recovery.⁴⁵)

Healing or noxious plants and their qualities they know extremely well. I remember their pointing out a flower to me and telling me that, when it sprouts from the earth, their women every year in the month of September during several days fall into a deep sleep and drowsiness; it is as if a torpor had overcome them, and they lie snoring in a sort of cataleptic trance till late in the day⁴⁶). They are also able to foretell the weather; nor do they seem to be wholly ignorant of the various movements of the stars and constellations, as may be inferred from an instance I shall quote below.

⁴⁴) This rite appears to be essentially the same as that still performed among the Nama, although it varies somewhat in detail. At the end of any grave illness, the patient, who has hitherto been secluded in a hut where he was subject to various taboos, is ceremonially cleansed with a mixture of moist cowdung and mineral powder, is given a new set of garments to wear, takes part in a special purification meal with all the other people who have recovered from the same disease, and is finally ceremonially reintroduced to all the ordinary daily tasks from which he was cut off during his seclusion (Mrs. A. W. Hoernlé, *Herbert African Studies*, II, 71-6; cf. Schapera, 406-7, 236 ff.).

⁴⁵) I have been unable to find any confirmation for this statement, and cannot imagine to what plant G. is referring.

length. The first step is to mould the clay into a circle to form the bottom of the pot; then by further moulding they make a deep or wide vessel as suits their fancy and the law of proportion; this is polished and smoothed inside and out with the fingers and with a sea-shell, and smeared all over with a red colouring matter rather like minium; the pot is then left for a day or two in the same house in which it was made, well covered with a skin or mat so that it may not get too much air or wind, and so dry too quickly and fall into cracks; finally the pot is stuffed with dry cowdung, provided with handles and placed on a bright fire. After baking it is ready for various uses.¹⁹⁾

Furthermore the inhabitants of the interior are very skilful in making closely-woven palls or baskets of reeds for drawing water or holding any sort of liquid. They are about the size and shape of our buckets and are perfectly watertight. In the western parts Europeans have seen wheels and nets (of native manufacture).

Both men and women cover their private parts with a sheepskin or some other kind of skin.²⁰⁾ Their hair is sprinkled over with various ornaments and gauds, including sea-shells, snail-shells, and many things cast up by the sea; their ears are heavy with pendants; and sometimes the men have the tail of a hare standing up on their crown like the plume in a soldier's helmet. Whenever they kill a sheep or any other animal, they smear themselves with the gall and twine the gall-bladder with their hair. But if the animal has been slain for the cure of a sick man, they superstitiously make libation of the gall, and put the gall-bladder, as I have said, on the roof of the hut in which the sick man is.

Hanging from neck, ears, and thighs the women wear chains, loops, pendants, threads, cords and strings of coral, or copper, ivory, iron or glass beads; on their fingers are various rings, and on both wrists, as a rule, similar treasures.

The men, whether walking or sitting, generally carry in the right hand the tail of a panther, fox, skunk or other animal drawn over a stick a cubit's length; and this serves them in place of handkerchief or towel to wipe away rheum or sweat. The men likewise have a leathern band, sash, or girdle, two or three fingers wide and several ells in length, which they bind round their bare thighs and tie in a knot near the rump. The two ends of it hang down like a tail between the buttocks to the length of half an ell.

¹⁹⁾ The following description of Hottentot clothing is very slight, but in substantial agreement with those given by other writers.

22. Another custom, common to Khoikhoi, Bushmen³⁰⁴ and Berg-Damara—of whom the latter have entirely adopted¹⁷¹ the Khoikhoi language and manners—is the practice of⁷⁵³ cutting off a finger. This is done even to new-born¹⁷⁶ children who are not a day old. As all sicknesses are⁷⁶² expected to come from !Guana, or from his servants, the practitioners of witchcraft, it appears that this custom is a kind of sacrifice or offering to !Guana; and we are entitled to conclude that, in very remote times, human sacrifice must have been practised by the Hottentot race.

23. If a woman's or young girl's breasts itch, they say: ⁸²⁷ "My son, my cousin, or some near relation, will soon arrive."

24. If a cow, during the night commences to groan in⁸²⁵ her sleep, the next morning she is caught, and a piece of⁷⁶¹ skin, just above the nose, is cut, so that it hangs down in the shape of an ear-ring or ear-drops. If this be neglected, the owner of the cow soon will die.

25. If a girl becomes of age, or if a wedding is to be⁸³⁵ celebrated, nothing but cows and sheep-ewes may be⁷⁸⁷ slaughtered; and if any other cattle is killed the couple is sure to live unhappy. The fattest cow or the finest young heifer is chased about the place by the young men, and thrown with stones and beaten with clubs, until she is so exhausted and trembling with fear that she allows everybody to come near and touch her. If she still should kick and show fight, it is a sure sign that the marriage will be a continuation of fights and quarrels between husband and wife.

26. The girl or girls who have become of age must, after⁸⁸¹ the festival, run about in the first thunderstorm, but they must be quite naked, so that the rain which pours down washes the whole body. The belief is that they will get⁸⁴⁵ fruitful and have a large offspring. I have on three occasions witnessed this running in the thunder-rain, when the roaring of the thunder was deafening and the whole sky appeared to be one continual flash of lightning. This was among the !Gami!na, on the banks of the Geis!ab

776 does, especially against the Lion. The etymology of 796 *[Gurikhoisib]* offers no difficulty. *[Guri]* means *single, only, alone*. *Khoi-si-b* derives from the root *KHOI*, meaning *man*; with the suffix *si* it has a more collective meaning, like *manifold*; therefore, *[Gurikhoisib]*, means the only man, the first man, primitive man. Here the worship of the Supreme Being and ancestor-worship have become amalgamated.

The name *[Elixaikha/inabiseb]* consists of three words — *[Ei]* (from *[ai]*), brass-like, *[kha]*, body, and *[inabiseb]*, the back-bone; thus the whole name conveys the meaning: "The man whose body has a brass-coloured back-bone." This is the lightning, who descends from heaven (*[houn]*), or from the cloud (*[inanub]*) to the earth.

[56] Here we have, perhaps, the explanation why the Khoikhoi women on certain occasions anoint themselves with red ochre, and also for the purposes of worship make marks with red ochre (*[toreb]*) on certain sacred stones and cairns.

762
362 I remarked previously that we have reason to believe that there was among the Khoikhoi also a period when human sacrifices formed a part of their offerings. They still cut off a finger. I shall not be surprised if continued investigations corroborate the idea that the painting of the sacred stones with red ochre was merely an act to replace the cruel offering of human blood by a simple symbolical ceremony. It may also be that the red lightning, in killing a man, and thus demanding blood, might in the commencement have led to human sacrifice; and that the red colour of the lightning and the bloody sacrifice together afterwards introduced the use of red ochre or other red paint into the worship of the Khoikhoi. I have already quoted in the second chapter from Ludolf's "Commentary," p. 228, "*Uxore colore conspersere caput dei ferre rubra*." In place of this *terra rubra* (red ochre, *[toreb]*), they also use frequently the red tannic juice of the *Acacia giraffa*.